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"A BOOK that has helped me is *The History of the Rebellion and Civil Wars of England*, by Edward Earl of Clarendon. I am by nature and education a Cromwellian, of a rather narrow type. I am more likely than not to think of Charles I. as a man of sin. When, therefore, I brought home Clarendon's *History* I felt a glow of conscious virtue; the volume was an outward and visible sign of inward and spiritual grace—the grace of tolerance; and so it has ever been to me.

"Years have passed and the days of leisure have not yet come when I could devote myself to the reading of it. Perhaps the fact that I discovered that the noble Earl's second sentence contains over two hundred and ninety words may have had a discouraging influence; but we will let that pass. Because I have not crossed the Rubicon of the second chapter will you say that the book has not influenced me? 'When in my sessions of sweet, silent thought,' with the Earl of Clarendon, 'I summon up remembrance of time past,' is it necessary that I should laboriously turn the pages? It is enough that I feel my prejudices oozing away, and that I am convinced, when I look at the much prized volume, that there are two sides to this master of the English commonwealth. Could the most laborious reading do more for me?

* * * * *

"Perhaps Clarendon Unread is as good for my soul as Clarendon Read or Clarendon Re-read. Who can tell?"

—S. M. CROTHERS, in the *April Atlantic*.

IF we were to search the whole of Björnson's writings for the single passage which should most completely typify his message to his fellowmen — not

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Norwegians alone, but all mankind — the choice would have to rest upon the words spoken from the pulpit by the clergyman of *In God's Ways*, on the Sunday following the certainty of his child's recovery:

"Today a man spoke from the pulpit of the church about what he had learned.

"Namely, about what first concerns us all.

"One forgets it in his strenuous endeavor, a second in his zeal for conflict, a third in his backward vision, a fourth in the conceit of his own wisdom, a fifth in his daily routine, and we have all learned it more or less ill. For should I ask you who hear me now, you would all reply thoughtlessly, and just because I ask you from this place, 'Faith is first.'

"No, in very truth, it is not. Watch over your child, as it struggles for breath on the outermost verge of life, or see your wife follow the child to that outermost verge, beside herself for anxiety and sleeplessness — then love will teach you that *life comes first*. And never from this day on will I seek God or God's will in any form of words, in any sacrament, or in any book or any place, as if He were first and foremost to be found there; no, life is first and foremost — life as we win it from the depths of despair, in the victory of the light, in the grace of self-devotion, in our intercourse with living human kind. God's supreme word to us is life, our highest worship of Him is love for the living. But never more shall words be the highest for me, nor symbols, but the eternal revelation of life. Never more will I freeze fast in doctrine, but let the warmth of life melt my will. Never will I condemn men by the dogmas of old-time justice, unless they fit with our own time's gospel

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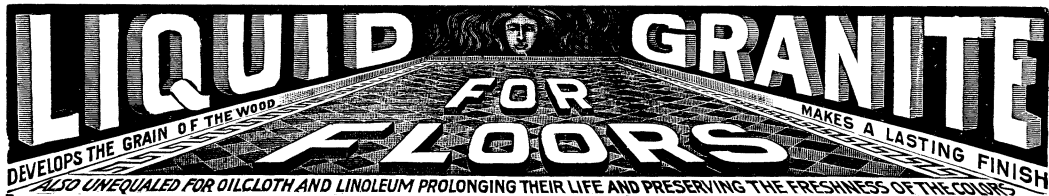
of love. Never, for God's sake! And this because I believe in Him, the God of Life, and His never-ending revelation in life itself."

Here is a gospel, indeed, one that needs no church for its promulgation, and no ceremonial for the enhancement of its impressiveness.

—From *Björnstjerne Björnson*, by W. M. PAYNE, in *The International Quarterly* for March, 1903.

THE emphatic success of Hertwig's General Principles of Zoölogy in this country has moved Messrs. Henry Holt & Co. to issue the author's *Text-Book of Zoölogy* translated and edited for American students by Professor J. S. Kingsley, of Tufts College. The earlier book was but the first part of this work, which the publishers will issue this month. This has an international reputation, having been used in Germany, Denmark, and Sweden, and translated into French and Italian. The American edition will contain over six hundred cuts, many of them not to be found in the German edition. Professor Hertwig considers the problems of this science both historically and in the light of modern research.

THERE is a school of the woods, just as much as there is a church of the woods, or a parliament of the woods, or a Society of United Charities of the woods, and no more; there is nothing in the dealings of animals with their young that in the remotest way suggests human instruction and discipline. The young of all the wild creatures do instinctively what their parents do and



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did. They do not have to be taught; they are taught from the jump. The bird sings at the proper age, and builds its nest, and takes its appropriate food, without any hint at all from its parents. The young ducks take to the water when hatched by a hen as readily as when hatched by a duck, and dive and stalk insects, and wash themselves just as their mothers did. Young chickens and young turkeys understand the various calls and signals of their mother the first time they hear or see them. At her alarm note they squat, at her call to food they come, on the first day as on the tenth. The habits of cleanliness of the nestlings are established from the first hour of their lives. When a bird comes to build its first nest and to rear its first brood, it knows how to proceed, as well as it does years later, or as its parents did before it. The fox is afraid of a trap before he has had any experience with it, and the hare thumps upon the ground at the sight of anything strange and unusual, whether its mates be within hearing or not. It is true that the crows and the jays might be called the spies and informers of the woods, and that other creatures seem to understand the meaning of their cries, but who shall presume to say that they have been instructed in this vocation? Mr. Long would have us believe that the crows teach their young to fly. He might as well say that the rooster teaches its young to crow, or that the cock grouse teaches the young males to drum. No bird teaches its young to fly. They fly instinctively when their wings are strong enough.—JOHN BURROUGHS, in the March *Atlantic*.

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